1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

slipping. Such ceremonial arrows are generally heirlooms, not necessarily passing from father to son but rather being handed down in apostolic succession from shaman to shaman, and among the village Veddas of Bintenne I have handled one such blade with a history running back for five generations.

Figure 8 shows two ceremonial arrows which we were able to collect. Besides these we saw similar *aude* at Omuni and were told at Sitala Wanniya that Handuna had formerly possessed one. Rutimeyer has figured one of these ceremonial arrows about 14 inches long, obtained from Kaira the "senior" of the Danigala Veddas. These arrows are carefully preserved by the shaman, and just as he himself observes certain dietetic rules, avoiding eating pig and fowl which are supposed to be particularly repulsive to the *yaku*, so among those more sophisticated communities who believe in the periodical uncleanliness of women, special precautions are taken to avoid the possible contamination of the *aude*[1]. This is generally done by keeping them in some comparatively remote spot such as a cave or in the roof thatch. It is necessary that the shaman should hold one of these arrows in his hand when invoking Kande Yaka; he should also have one for Bilindi Yaka, though as a matter of practice Kande Yaka and Bilindi Yaka were often invoked using the same *aude*, another *aude* being reserved for invoking the *Nae Yaku*. Both arrows were, however, commonly held in the hands during the whole of the *Nae Yaku* ceremony, but in spite of this no confusion seemed to arise nor had the onlookers the least difficulty in saying which *aude* belonged to Kande Yaka whenever they were asked.

The offering of rice in the pot would be stirred with the *aude*, and betel leaves might be ceremonially transfixed with it. Among the Veddas of Unuwatura Bubula the testing of the quality of the food provided for the *yaku* was performed with the help of the *aude*, the shaman possessed by Kande Yaka using the *aude* to remove from the pot a few grains of rice which the *yaku* in the person of the shaman several times examined before expressing his approval of the offering provided.

[1] The belief in the periodical uncleanliness of women has been borrowed from the Sinhalese. It did not exist in the "wildest" group we met with, on the other hand we found it among all the more sophisticated Veddas, attaining a maximum where these had come under foreign influence.